/276 cont./

177 of game, and by the new facilities brought to farming by the iron
178 tools distributed about ten years ago by the Service de Protection.
433 As agriculture has remained exclusively women's work, the activity
[462] of the men has become simply diminished, and the existence level of the population has dropped. Thus, although the Service de Protection has given the natives appreciable advantages in comparison with the cultural poverty of the white or half-breed population of the interior, it has certainly diminished them in regard to their
[511] own culture. Be that as it may, the present system does not exclude economic differences. Within the body of collective obli-
241 gations, each enjoys a certain amount of freedom. It is the native
[622] chief of the village who gives the order to increase or limit the clearing of land, to sow rice or maize, or to plant manioc or tobacco. The female part of each family works one piece of land, and the land available in relation to the clearing carried out is great enough so that allotments are made without strife: the natives seem to have no boundary disputes. The cultivated plots are abandoned as soon as the land is exhausted and another piece of ground is chosen. An extreme diversity of resources exists.

736 Unmarried orphans, not being able to count on the work of a woman (mother, wife, or daughter), are deprived of all garden products and live on the charity of their comrades. It is the same
•737 for the old people; after a hunt or successful fishing trip, they are brought a piece of meat or a few fish. But also sometimes they are forgotten. The indigent person is then reduced to going without a meal and all night long, alone, utters ritual lamentations. An
[587] old woman who shared our hut, neglected one day by her usual benefactors, for hours recalled the times when her five successive husbands assured her her daily bread, quite indifferent to our presents.

511 Beside them live the well fed, whether because their harvest
463 was particularly good, or because the family contains a high num-
595 ber of women (we found, among the chiefs, two examples of
412 bigamy), or even because it is a question of indispensable specialists:

[The author is evidently using the term "bigamy" in the sense of legitimate plural marriage rather than in the sense of irregular union, C.f. p. 117--Analyst]

597 When a child loses his parents, he is not left alone. Usually one of his mother's true or classificatory sisters or his father's true mother or sister will take care of him. 737 Old or disabled persons also can count on a large range of 736 relatives for some help and food. In Pobojari there was a blind man living in the men's house. When the "meal of the spirits" was held, his pots and pans were filled up so that he would have enough food for the next day. Normally eight women of the village saw to it that he was not without food. The man was a classificatory brother to three of the women. He was the mother's brother (a "brother") to an unmarried girl who was also an orphan and was living with her father's sister. She did not have food of her own, but she made a fire for the blind man when it was cold, and occasionally she washed his dishes. To another of the three women he was "father's son" (uwo onaregedu), and to the third he was "father's brother's son" (uwo umana onaregedu). Two other women addressed him as "grandfather" (iyedaqa): he was "husband's brother" (oredu umana) to one and "husband's father's son" (Oredu uwo onaregedu) to the other. Still another called him "father" (iyoqwa). He was "father's brother" (uwo uviye) to her. Finally there were two women who considered themselves his "mother." Each had taken the role of mother for different dead belonging to the same

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868 829 593 bu keje, kodire ichare jorudu iware oino, jetori bokware kodi. Du tabore ure jorudo iwado marenaru ui t pudumidu oto keje. Kodire ichare marenaru kare ema. Oino.'"